

8
A fruitfull Meditation,
Containing,

A plaine and easie Exposition,
or laying open of the 7, 8, 9,
and 10. verses of the 20. chap. of
the *Reuelation*, in forme and
maner of a Sermon. }

Set downe by the most christian King,
and sincere professor, and chiefe de-
fender of the trueth : *James* the first,
King of *England, France and Ireland;*
and the sixt of *Scotland.*

For it is a righteous thing with God, to recom-
pence tribulation to them that trouble you, and to
you which are troubled, rest with vs when the Lord
Iesus shal shew himself from heauen with his migh-
ty Angels, in flaming fire, rendring vengeance vnto
them that do not know God, and which obey not
vnto the Gospel of our Lord Iesus Christ. 2. *Thes.*
chap. 1. vers. 6, 7, 8.



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Harrison the Yonger.

212 5 01



To the right worshipfull
and my very singular good

Patrone, maister *Henry Fane*, of *Hadlow*
house in *Kent*, Esquire; and to the vertuous
Gentlwoman mistris *Margaret Fane* his
wife. *Iohn Stockwood* wisheth in the
Lord, a dayly encrease of all heavenly
graces, and godly practise of
all Christian vertues.

I Shall not neede (right
Worshippefull) in ma-
ny words to commend
vnto your fauourable
acceptation this breefe
and little treatise; small, in regarde of
the number of Leaues, and simple, in
respect of mine owne paines; con-
sisting onely heerein, that written in
Scottish: I haue, being thereunto of a
good friend of mine earnestly reque-
sted, made it, in a few houres, to learne

The Epistle

to speake plaine English : but great and profitable, in consideration of the renowned first Authour, and the many lessons and comforts fitly seruing this present time, the which by his sincere and plaine handling of the trueth in these fewe verses, may arise vnto all godly and well affected Readers. As touching the Author: thus much I say breefely, that if Heathen men haue iudged those Realmes to be blessed, where eyther Philosophers haue beene Kings, or Kings giuen to the study of Philosophie, then happy; yea, and thrice happy may wee woorthily pronounce those commonwelths to be, whose Rulers and Gouvernors, are not Philosophers, but Diuines, not giuen vnto the study of man his wisdom, but vnto the knowledge of God his heauenly and holy mysteries. Whereof, as the Scottish Nation may reioyce to their singular comfort, hauing a King so godly disposed, as that his labours may be a president for many

Dedicatorie.

ny Preachers, with what simplicitie and sinceritie to deale with the woord of God, so we, to our vnspeakable ioy, may, in his feare, triumph; that God this way hath matched vs with a matchlesse Soueraigne, for zeale and learning in heauenly Philosophie, whose care as we haue prooued to be singular, to aduance GOD his glory, and to abandon superstition; so let it be our dayly and dutifull Prayer, that she may dayly goe forward from faith vnto faith, and zeale vnto zeale, grounded vpon GOD his truth, that as the godly God-mother doth, no doubt, vnfainedly reioyce at the Christian forwardnes of her vertuous God-son, so the one may bee a continuall pro- uocation vnto the other, in all holie and vertuous exercises, to the good encouragement of all their loyall and dutifull subiects to follow their example in al fruits of Christianity.

Thus I make bolde to offer vnto both your good woorships, a Kingly

The Epistle

dish in an earthen Vessell, and princely Jewells as it were in a wickar basket, perswading my selfe that you will not weigh the pretiousnes of the matter, by the meanes of the vessell in which it is presented vnto you, nor iudge of th'excellency of the gemme, by the basenesse of the coffin in which it is put, but consider of it according vnto the singularnesse of the poynts that God his spirit offreth in the same, to be noted by the hand of him whom he first vsed for his renowned instrument to publish the same.

In making choise of your woorshippes in the dedication, I haue had an eie, not onely vnto that which in al nuncupatorie Epistles is protested by the writers, namely, that I might acknowledge my selfe thankfull for receiued benefites; in which behalfe, it is well known vnto many, how vnre-quitable I stand beholding vnto you: but rather this is the marke, whereat in profering this my simple Labour,
such

Dedicatorie.

such as it is, vnto your curteous acceptance, I haue especially aymed, that by the rarenesse of this honorable example, you might haue, as it were, a golden spur to prick you forward vnto the earnest labouring daylie more and more, to adde increase vnto those good graces, which God in heavenly matters hath already of his mercy engraffed in you, following so far forth as your seuerall places require, the woorthy patternes of so famous presidents in all Christian and godly duties. For when Kings and Queenes shall haue gone before vs as bright shining Lampes in the studie and practise of all godly knowledge, whome not-with-standing the great and vrgent affaires of their regall charges, do not a litle presse, and almost oppresse, howe much more ought the woorshipfull of inferiour places, lesse cumbered with the like occasions, imploie them-selues as carefull guides by their vertuous fore-goings, to drawe on o-

The Epistle

thers to grow forward in the loue and liking of God his holy word, and the diligent expressing of the same in their holie and vnblamable liues and conuersation.

Besides this, my former cheefe end of presenting your Worshippes with this Pamphlet, in which respect I assure my selfe that it shall be well welcome vnto you, the present time doth also helpe me. For when as others after the maner of our country do come with Cake-bread and other rurall dainties to congratulate with you for your new-borne Sonne, whom God in his mercie hath sent you, as a comfort and ease of your sorrowe, that it should not be excessiue for the death of his eldest Brother: I doe presume, hauing good experience of your accustomed clemencie, that I, pressing in among the rest with this heavenly iuncate, as an vnfaigned token of my bounden and dutifull affection, shall also of your Woorships be fauourably
accepted,

Dedicatorie.

accepted, the which taking well in
woorth of my good meaning, shall
giue courage vnto mee hereafter, to
present you with some larger volume
of mine owne, vnto whom I willing-
ly confesse my selfe to bee so farre in-
debted. In the meane season, the Lord
make you rich in all spirituall know-
ledge, and encrease you in wealth,
health and dignitie, vnto his gracious
good pleasure, the glory of his name,
and benefite of your Country.

From mine house at *Tunbridge*
this 31. of March.

1589.

Your Worships wholly at commaun-
dement, *John Stockwood*, Preacher
of the word of God.

To

To the Christian Reader.

VPon the fift day of September there came to my handes happely a woork woorthy of all praise, which GOD his spirite did vtter by our Soueraigne, as a witness of his Graces knowledge in the high mysteries of God, and a testimonie of his Highnesse most vnfained loue toward true religion, by many nations at that time ioyned vnder the conduct of the Spaniard mightily inuaded: to wit, *A Meditation containing a plaine exposition or laying open of the 7, 8, 9, and 10. verses of the 20. chapter of the Reuelation*, and set downe in forme & maner of a Sermon, with notable heads or pointes of doctrine proper for our time, collected or gathered there-vpon.

After reading whereof, considering my duety toward the Church of Christ, which ought not to bee defrauded of the fruites of her owne Children, and specially of his Highnes labours, appointed by God to be a nourisher of the same, and openly declaring by pen, & auowing by deede, the defence thereof in that most perilous time, when the foresaid enemies ioyned together, did rage & bend their force against

To the Reader.

it, I haue beene bold to communicate it to thee. Accept therefore the same in good parte, and I assure thee before it be long by God his grace: thou shalt see to thy cōtēment and comfōrt, a larger prooffe of his Maiesties meaning expressed by his Roval Pen in that same argument. For if God shall graunt his Maiesty may well allowe of this my dooing, as I thinke it will be of all good Christians, then shall I with greater boldnesse put to my hand, & communicate to thee the greater worke. In the mean season, whilst thou readest this with iudgement, approue it according to knowledge, and with thankefull and feruent hart praise God, and pray for a good and long life to his Maiesty, with a gracious and peaceable gouernment, in his feare, that his grace may continue to the end, & in the end, a pledge of God his mercy with vs, and a light worthy of the stile or title of the most gracious and Christian King aboue all the Kings on the earth. So farewell in the

Lord. The first of October. 1588.

*M. Patrick Galloway Minister
of Perth.*

Epigramma per tropum allusionis ad
nobile Regiæ Maiestatis nomen,
quod huius pij eruditi Sermonis
præcipuum argumentum comple-
ctitur. Per M.I. Malcolmum.

Regia Maiestas sortiti nominis, imo
Divini eternum numinis edit opus.
Illa etenim Satana atrox supplantat atrocis
Imperium: hoc sanctū & nobile prodit opus.
Nobile prodit opus tanto te Principe dignum:
Unde immortalis iam tibi surgit honos.
Ergo tibi nomen numen decrevit ab alto
Numine nam nomen, nomine nomen habes.
Iam fremat Hispanus, Gallus gemat, hostis &
Noster enim vera Rex pietate nitet. (omnis.
Perge precor, Rex sancte, et sanctis utere donis,
Ut regnet Dominus, sea cadat hostis atrox.

Vaticinij de maxime vere Christiano Sco-
torum Rege explicatio, & ad opus appli-
catio. Per eundem.

Fatidici cecinere patres, quod mœnia Romæ.
Alta forent armis, Rex, ruitura tuis.
Vera quidē. Caput multorum nam cadit ar-
Romæ pneumaticis bellua papa tuis. (mis.
Samatis dirum, monstrumque immane ferito,
Et conuratis hostibus ultor ades.

Qui

*Qui feritate truces illum grassantur in orbem,
Qui Dominum vera simplicitate colit.
Ergo age qui Christum vere profiteris Iesum:
Iunge tibi gentem religione parem.
Qui tibi portentum dedit expugnare superbū,
Te quoque victorem Spiritus ille dabit.
Clara quidem latè aequabit te gloria cælo
Fusa solo, hoc functus cælica regna coles.*

The same in English by I. St.

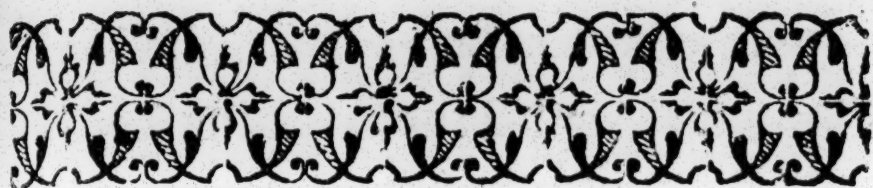
An Epigram by the trope or figure of
allusion vnto the uoble name of the
Kings Maiesty, which containeth
the cheefe argument of this godly
and learned Sermon. By M. I. Mal.

THe King his Royall Maiestie,
a work of everlasting fame,
Hath now set forth, which well agreeth
with his most Princely name.
Or rather, with the might of God,
by which he doth supplant:
Of cruell feend the cruell thzone,
and all his forces dant.
This holy and this noble worke,
he sendes into the light:
To passe the view and censure both,
of each wellharted wight.

An Epigram.

A worthy work is now come forth,
well fitting thee a Prince so great:
By which immortall praise and fame,
thou certaine art to get.
A name to thee God hath assignde,
a name from God on hye:
Thou hast (O King) and in thy name
there is a myserie.
Let Spaniard now both fret and fume,
let *Fraunce* hang downe his head:
Let euery foe with byzinish teares,
bedewe his restless bed.
For in our King true pietie,
and godlines doe shine:
Goe on (O holy King) I pray,
and vse thy giftes diuine.
That God may raigne, and cruell foe
may vtterly at last:
Receiue the foyle by meanes of thee,
and see his kingdome waste.





The expounding of a
Propheſie, of the indeede moſt
Chriſtian King of the *Scottes*, and
the applying it vnto this worke:
By the ſame.

I Propheſies of elder times,
it hath long ſince bene tolde:
That ſtately walles of Popiſh Rome,
which many do vpholde.
To wrack and ruine ſhould be brought,
by force of thine, O King:
A certain trueth that all men ſees,
a plaine vndoubted thing.
For Pope of Rome of many heads,
a beaſt, doth fall to ground:
And hath with ſpirituall armour thine,
receiu'd his deadly wound.
Goe to like wiſe, by dint of ſword,
this monſter fierce and fell:
With all his banded complices,
bring downe and ſend to hel.
Who raging in their cruell mood,
againſt that land do riſe:

The

The expounding of a Propheſie.
The which dooth ſerue the living Lord,
in true and ſimple wiſe.
Thou then which Jeſus Chriſt our King
ſincerely doſt profeſſe:
Joyne to thy ſelfe a nation,
that ſhall profeſſe no leſſe.
And he that hath thee armed with ſtrength
this monſter pꝛovide to quail:
The ſelfe ſame Spirit a conquerour,
ſhall make thee to pꝛeuail.
Thy fame on earth farre ſpꝛead abroad,
ſhall liſt thee to the Skies:
And after death a place of bliſſe,
ſhall be thine hoped pꝛiſe.



A fruitfull Meditation.
Containing a plaine and easie
exposition or laying open of the
7. 8. 9. & 10. verses of the 20. Chap.
of the Reuelation.

The Text.

Reuel. Chap. 20. vers. 7. 8. 9. 10.

7. *And when the thousand yeares are expired, or ended, Sathan shall be lised out of his Prison.*

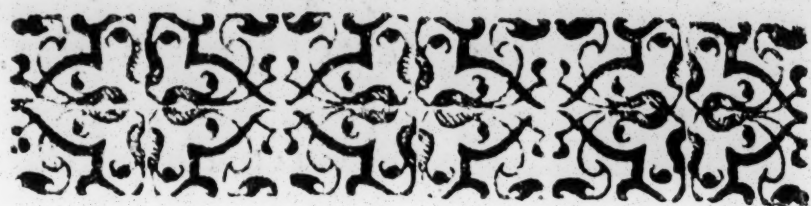
8. *And shall goe out to deceiue the people, which are in the foure quarters of the earth, euen Gog and Magog, to gather them together to battaile, whose number are as the sand of the Sea.*

9. *And they went vp to the plaine of the earth, which compassed the tents of the Saints about, and the beloued Cittie: but fire came downe from God out of the heauen, and deuoured them.*

10. *And the Diuell that deceined them, was cast into a lake of fire and brimstone, where that beast and that false Prophet are, and shall be tormented euen day and night for ever more.*

B

The



The Meditation.



The ne-
cessitie of
the know-
ledge of
the Reue-
lation.

A summe
of the 20.
Chap. of
the Reue-
lation.

S of all Bookes the
holy scripture is most
necessarie for the in-
struction of a Christi-
an, and of all the scrip-
tures, the Booke of the Reuelation
is most meet for this our last age, as
a Prophesie of the latter time: so
haue I selected or chosen out this
place thereof, as most proper for the
action wee haue in hand presently.
For after the Apostle Iohn had pro-
phesied of the latter times, in y^e nine-
teenth chapter afore-going, he now
in this twentieth chapter gathered
vp a sum of the whole, wherein are
expressed three heads or principall
points.

I First, the happie estate of the
Church, from Christs dayes to the
dayes

of the 20. Chap. of the *Revelation*.

dayes of the Defection or falling away of the Antechrist, in the first 6. verses of this 20. Chap.

2 Next, the Defection or falling away it selfe, in this place that I haue in hand, to wit, the seauenth, eight, ninth, and tenth verses.

3 Thirdly, the general punishment of the wicked in the great day of Judgement, from the tenth verse vnto the end of the Chapter.

The Apostle his meaning in this place then is this, That after that Sathan then had bene bound a thousand yeres, which did appeare by his Discourse afore-going of the Saints triumphing in the earth, he shall at last breake forth againe loose, and for a space rage in the earth more than euer before: but yet shall in the end bee overcome and confounded for euer.

It resteth now, knowing the summe, that we come to the exposition or meaning of the verses. And

The meaning of this pre-text.

A Meditation vpon certaine verses

the order
ofserued
hand-
ing this
xt.

first expound or lay open by way of
a Paraphrase the hardnesse of the
wordes, next declare the meaning of
them, and thirdly note what wee
should learne of all.

The first part.

AS touching the wordes in them
for order sake, wee may note:
1 First Sathan his loozing: next his
2 Doing after hee is loozed: and last
3 his unhappie successe.

an in
instru-
ts is
ed to
le the
rch.

Then for the first: by Sathan is
meant not onely the Dragon, ene-
mie to Christ & his Church, but also
with him all the Instruments in
whom he ruleth, and by whom hee
ruleth, and by whome hee uttereth
his cruell and crafty intentions, spe-
cially the Antechrist and his Cler-
gie, ioyned with the Dragon before
in the 16 Chap. vers. 17. and called
the beast and the false Prophet. For
as Christ and his Church are called
after

of the 20. Chap. of the *Reuelation*.

after one name, Christ, by reason of
their most straight and nere vnion,
and heauenly effects flowing there-
from 1. Cor. 12. 12. So Sathan and
his sinagoge are here rightly called
Sathan, by reason of their vnion,
and cursed effects flowing there-
from. These thousand yeeres, are ^{The thou-}
but a number certaine for an vncer- ^{land yeere}-
taine, which phrase or manner of
speaking, is often vsed by the spirit
of God, in the Scriptures, meaning
a great number of yeares.

Moreover the prison whereout he ^{The Pri-}
is loozed, is the hels, which by the ^{son where}
spirit of God are called his Prison ^{out Sath-}
for two causes. One, because du- ^{is loozed}-
ring the time of this world, at times
appointed by God, hee is debarred
from walking on the earth and sent
thither, greatly to his torment, as
was testified or witnessed by the mi-
racle at Genezareth among the Ga-
derens. Math. 8. 28. Next, because that ²
after the consumation or end of the
world

2. Pet. 2.
Iud. ver. 6

A Meditation vpon certaine verses

heloo-
g of Sa-
an.

world, he shall be perpetually or for
euer imprisoned therein, as is writtē
in the same Chapter. ver. 10. Final-
ly he is loosed by interruption or hin-
dring, and for the most part, to the
iudgement of men, abolition or o-
uerthrow of the sincere preaching of
the Gospel, the true vse of y^e Sacra-
ments, which are seales and pled-
ges of the promises contained ther-
in and lawfull exercise of Christian
discipline, whereby both word and
Sacraments are maintained in pu-
rity, called in the first verse the great
chaine, wherby the Diuell is bound
and signified by the white horse go-
uerned by the Lamb. Cap. 6. ver. 2.
So the meaning of all this 7. verse
is this. The Diuell, hauing beene
bound, and his power in his instru-
ments hauing been restrained for a
long space by the preaching of the
Gospel, at the last he is loosed out of
hell by the raising vp of so many
new errors and notable evil instru-
ments.

ments, especially the Antechrist and his Clergie, who not only infect the earth a new, but rille also over the whole, through the decrease of true doctrine, & the number of the faithful following it, and the dayly increase of errours, and nations following them, and beleeuing lies hating the truth, and taking pleasure in vnrightheousnesse 2. Thes 2. 11. 12. And thus far for sathan his lozing.

Now to the next, his doing after he is loozed. First he goeth out to seduce or beguile the nations that are into the foure corners of the earth, and they become his, though in certaine degrees his tyrannie and trauaile appeareth, and bursteth out in some moze than in others. For as all that doe good, are inspired of God thereto, and do vtter the same in certaine degrees, according vnto the measure of grace graunted vnto them: so all that doe euill, are inspired by Sathan, and do vtter the same

2
Sathan first decea-
ueth, then
allures to
follow
him, and
in the end
maketh
all his to
take arm
against t
Church.

A Meditation vpon certaine verses

same in diuers degrees, according as that vnclean spirit taketh possession in them, and by diuers objects and means, allureth them to do his will, some by ambition, some by enie, some by malice, and some by feare, and so forth, and this is the first worke.

Gog and
Magog.

Secondly he gathereth Gog and Magog to battell in number like the sand of the Sea, and so he and his inclined to battell and bloodshed: haue mighty armies, and in number many, inflamed with crueltie. The special heads and rulers of their armies, or rather rankes of their confederats, to goe to battell & to fight, are twaine, heere named Gog and Magog, Gog in Hebrew is called hid, and Magog revealed, to signifie that in two sorts of men cheefely Sathan shall utter himselfe, to wit, hypocrites, & avowed or open enemies to God. It is said then that sathan shall in the latter times rule a new
ouer

of the 20. Chap. of the *Revelation*.

ouer the world, who shal stir vp the nations vnder the banners of these two enemies to God, the hypocritical & open, to spread themselves in great multitudes vpon the earth.

Thirdly, they shal ascend vpon the plaine of the earth, presumptuously and proudly, bragging of their number & force, and thinking none shal bee able to resist their rage. They shal compass and besiege the campes of the Saints, and beloued Citie, that is, the handfull of the faithfull beloued of the Lord, against whome, trusting in their vntellable number like the sand of the Sea, they shal make a cruell and vncreaseable warre.

The elect are called Saints and beloued, because they are in the loue of God selected and seuered out, and by grace engrafted in Christ, in whom they are counted and found iustified, sanctified, worthy of loue and endlesse glorie. Their faithfull fellowes

The elect
are the
Saints and
beloued
Citie of
God.

A Meditation vpon certaine verses

- fellowship is compared to Tents,
- and to a Citie beloued, to signifie their continual warfare in the earth against Sathan and sinne, with all his instruments : their mutuall amitie, & friendly coniunction in loue among themselves, and ioyning together to maintaine the good cause that their god hath clad them with: but cheefely to signifie the mightie and all sufficient protection or defence in prosperity & aduersity, flowing from God for their iust aide against all powers that can pursue, whereby they also become faire as y Moone, pure as the Sun, terrible as an armie with banners, Cant. 1. 6. 9. Be as a Defenced Citie, an Iron Pillar : and wals of Brasse against the whole earth. Ierem. 1. 18.

The sum
of Sathan
his doing
after he is
loosed.

The sum then of sathan his doing after he is loozed, is this: he shal deceiue the nations: he shall gather an infinite number of Hipocrites and open enemies together, inflamed with

of the 20. Chap. of the *Reuelation*.

with crueltie, and these shall in proud-
full presumption fiercely bend them-
selves against y^e chosen of God, and
his trueth professed by them. But
what at last shall the successe be?
Surely most unhappy: for fire shall
come downe from heauen and de-
uoure them, and the Diuell that de-
ceiued them, and all his instruments,
chiefely the beast and false Prophet
shall be cast in a lake of fire & brim-
stone, and shalbe tormented day and
night incessantly for euer & euer: that
is, how greatly soeuer their brags
be, how neere soeuer they shall ap-
peare to be to obtaine their purpose,
God from heauen, as the Pallace
and throne, wherefrom hee giueth
prooffe of his mercie towards his
owne, and of his iustice toward his
enemies, shall send plagues and de-
struction, as wel ordinary, as extra-
ordinarie upon them. Ordinarie, by
reuealing their wickednesse by the
thundring mouthes of true pastors,

The vn-
happie suc-
cesse of
Sathan.

which

A Meditation vpon certaine verses

/: which is oft called fire in the scriptures. Extraordinarie, by all corporall plagues to their vtter destruction, & untellable torment for euer in the hels. Thus far for the exposition & paraphrase of the words.

The Second part.

The purity
of the Gos-
pell indu-
cing, stay-
eth the an-
techrist his
rising.

Now followeth the interpretation of the sentence according to the order vled in the first part. And first we must know what time these thousand or many yeares was in, and when, and how Sathan was loozed. This time is to be found in the first Chapter, in the opening of the first three seales of y^e secret booke of God his prouidence by the lamb. To wit, the time when the white, red, & black horses had their course in the world. And to speake more plainly, the Diuell his power did lurke, which is called his binding, and the Gospell did flourish in a reasonable puritie many hundred yeeres

of the 20. Chap. of the *Revelation*.

peeres after Christ, as the Ecclesi-
asticall histories beare witnes. For
in great puritie the Gospell did con-
tinue long, which is signified by the
course of the white horse, albeit the
professors were vnder the crosse sig-
nified by the red horse, and troubled
wonderfully by hereticks, signifi-
ed by the blacke horse, by woyme-
wood that fell in the fountaines of
waters in the third trumpet, and by
waters that the Dragon spewed
out of his mouth, in the vision of the
Dragon and the woman. Chap. 12.
This time did endure from Christ
a space after Augustine Dis Dayes,
when the bloodie Sword of perse-
cution ceasing, the whole Church
began to be defiled, with diuers he-
resies, which comming vnto a ma-
ture and ripe heape: did produce or
bring forth the Antechrist, signified
by the pale horse in the fourth seale,
by the King of the Locusts in the fift
Trumpet, by Babilon in 11. and 18.
Chap=

A Meditation vpon certaine verses

Chapter, by the second beast rising out of the sea in the 13. Chapter, and by the woman clad with Scarlet in the 17. Chap. The arisings of the heresies, and y^e Antechrist breeding of their smoak, is in this place called the loozing of Sathan.

The Gos-
pell being
hid, the
Antechrist
begin-
neth to
breed and
send to
his hight.

Now followeth after this his loozing, what he doth : He deceiveth the nations vniuersally : he gathereth Gog and Magog with vntellable armies to fight, he clymeth vpon the plaine of the earth, he compasseth the tents of the Saints, and the beloued Citie about. These are his doings.

Now because these actions are most liuely Declared in other places of the same booke, I will shortly alleage them to make y^e matter cleare by conference of places, expounding euery one an other. It is said in the 9. Chapter, that the Antichrist shall send out his locusts or ecclesiasticall orders, by faire allurements to euery

tice the world, to yeeld to his and
their abominable heresies, and shall
preuaile ouer the most part. It is
said in the 11. Chapter, that he shall
persecute the Saints, kill the two
witnesses, and shall reioice with the
kings of the earth, for their killing,
as hauing been the onely lets to his
full glozy. It is said in the 13. Chap.
that he shal blaspheme God in vsur-
ping his power: that by the aduise
and assistance of the false Prophet,
or false Church, he shall send out his
Images or Embassadors thzough
the world, persecuting and destroy-
ing them that wil not obey him and
them, and acknowledge his supre-
macie: yea none shall be suffered to
buy or sell, or vse ciuill societie that
acknowledgeth not his supream
power and Dignity. It is said in the
16. Chap. that God plaguing him
for these foresaid abuses, he shall be
so farre from repentance, as by the
contrarie hee shall finde out a new
sort

A Meditation vpon certaine verses

sort of vermin, that is, a new ecclesiastical order, which are called their frogges, who shall mooue and entice the Princes of the earth to toyne with him, and make warre against the faithfull, pressing bitterly to destroy them: and of that battell, and the end thereof doth this place make mention.

Now shortly toyne all these together, and so obtaine the meaning. There shall arise an Antechrist and enemy to God and his Church: he shall be head of a false and hypocritical Church, hee shall claime a supreme power in earth: he shall usurpe the power of God: he shall deceiue men with abusing locustes: he shall persecute the faithfull: none shall be found that dare openly resist him, in the end, feeling his kingdom decay, and the true church beginning to prosper, hee shall by a new sort of deceiuing spirits, gather together the Kings of the earth in
great

great multitudes like the sands of the Sea, and by iorning or at least suffering of that other great open enemy, he shall with these numbers compasse the Landes of the faithful, besiege the beloued Citie, make warre against the Saints: But victorie shall hee not haue, and shame and confusion shalbe his and all his partakers end.

Now whether the Pope beareth these markes or not, let any indifferent man iudge: I thinke surely it expounds it selfe. Doth hee not vsurpe Christ his office, calling him selfe vniuersall Bishoppe and head of the Church? Blayeth hee not the part of Apollyon, and Abaddon the King of the Locustes and destroyer, or Sonne of perdition, in chopping and changing of Soules betwixt heauen, hel', and his fantasticke or imagined purgatory at his pleasure? Blasphemeth hee not in Denying vs to bee saued by the imputation of

Christ

Christ

The Pope
is Anti-
christ, and
Poperie
the lozine
of Sathā
frō whom
proceede
false doc-
trine and
crueltie
subuert
kingdom
of Christ

A Meditation vpon certaine verses

Christ his righteousness: For couer
hath hee not sent forth & abused the
world with innumerable orders of
locustes and shauelings: Hath hee
not so fully ruled ouer the world
these many hundred yeeres, as to
the fire went he, whosoener he was
that durst deny any part of his blur-
ped supremacie: And hath he not of
late daies seeing his kingdome go-
ing to decay, sent out the Iesuites,
his last and most pernicious vermin
to stirre vp the Princes of the earth
his slaues, to gather & league them-
selues together for his defence, and
rooting out of all them that professe
Christ truely: And whereas the o-
pen enemye of God, the Turke was
vnder bloody warres with him euer
before, is there not of late a truce a-
mong them, that the faithful may be
the moze easily rooted out: And are
not the armies presently assembled,
yea vpon the verie point of their ex-
ecution in France against the saints
there?

he Iesu-
es perni-
ous ver-
min,

there: In Flaunders for the like: and
in Germanie, by whom alreadie the
Bishop of Collein is displaced: And
what is prepared & come forward
against this Ile: Doe we not daily
heare, and by all appearance and
likely-hood shall shortly see: Now
may we iudge if this be not y^e time,
wherof this place that I haue made
choise doth meane, and so the due
time for the reuealing of this Pro=
phesie. Thus far for the interpre=
tation of the sentence or meaning.

The third part.

NOW I come to the last part,
what wee may learne of this
place, which I will shortly touch in
few points, and so make an end.

And first of the diuell his loosing
by the rising of Antichrist, for the iust
punishment of y^e vnthankful world
hating the trueth, and delighting in
lies, and manifesting of his owne
chofen

A Meditation vpon certaine verses

chosen that stucke to the trueth: we haue two thinges to note. One for instruction, that the iustice of God in respect of man his falling wilfully from the trueth, (as Paule saith) iustly did send to the world y great abuser with efficacie of lies, as well to tyrannise spiritually ouer the conscience by heresie, as corporally ouer their bodies by the ciuill Sword. And therefore wee must feare to fall from the trueth reuealed and professed by vs, that we may be free from the like punishment. The other for our comfort, that this tyranny of the Antichrist sitting out the chaffe from the corne, as our Master saith, shall tend to the double condemnation of the fallers backe, and to the double Crowne of glozie, to the perseuerers or standers out to the end. Blessed therefore are they that perseuer or stand out to the end, for they shall be saued.

Next, of the number of nations
in

an his
ine pro-
reth God
s iustice
looze
than.

ck fly-
rs shall
ish: con-
nt chri-
ans shall
crow-
d.

th. 10.

in the foure quarters of the earth De-
ceiued, and companies gathered to-
gether to fight like the sand of the
Sea: Wee are taught that the De-
fection or falling away vnder y^e An-
tichrist was generall, and so no vi-
sible Church was there: whereof
two thinges doe follow. One, the
Church may be corrupted and erre.
An other, the Church may lurk, and
be vnknowne for a certaine space.

The defe-
ction or
falling a-
way vnde
Antichri-
shall be v
niuerfall

3 Thirdly, of that that Sathan is
not content onely to Deceiue, except
hee also gather to the battell his in-
struments: wee are informed of the
implaceable or vnapeceable malice
borne by sathan in his instruments
against God in his members, who
neuer ceaseth like a roaring Lion (as
Peter saith) to goe about assailing to
deuour. This his malice is notably
layd forth in the 12. and 13. Chap. of
this Book. For it is said, that when
he had spewed out great Riuers of
waters, that is, infinit heresies and

Sathan h
Children
both de-
ceiue, an
persecute

A Meditation vpon certaine verses

lyes to swallow vp the woman: and not withstanding she was deliuered therefro: yet againe he raised vp a beast out of the sea, the bloody Roman Empire by the sword, to deuoure her, and her seed: and that being wounded deadly, yet he raiseth an other beast fourth of the earth, which is the Antichrist, by heresie and sword ioyned together to serue his turne. So the diuell, seeing that no mist of heresies can obscure or darken the Gospell in the hearts of the faithfull, & that the cruell sword of persecutors cannot stay the prosperous successe of Christ his Kingdome, he raiseth vp the Antechrist with both his swords, to the effect that as one of them saith, That which Peter his keyes could not, Paule his sword should. And so hath he done at this time: For seeing the true Church will not bee abused with the absurd heresies, for last refuge, now rooted out must they bee
by

of the 20. Chap. of the *Revelation.*

by the ciuill Swoord.

Fourthly, of their great numbers able to compasse about the tents of the Saints, and to besiege the holy Cities: we are enformed that the wicked are euer the greatest part of the world. And therfore our Master saith. Many are called, few chosen: And againe, Wide is the way that leadeth to destruction, and many enter thereat: But narrow is the way that leadeth to life, and few enter therat. Also he calleth them the world, and the Diuell the Prince of the same.

4 The wicked in number euer outpasse the godly.

Fiftly, the agreeance of Gog and Magog, the Turke the open enemy, and the Pope the couered enemy, to this persecution, Declareth the rooted hatred of the wicked against the faithfull: who though they be otherwise in enmitie among themselves, yet agree in this respect, vnto the hatred of a third, as did Herod and Pilate.

5 The wicked at variance among themselves, & well agreed in one against Christ.

A Meditation vpon certaine verses

6 Sixtly, the compassing of the Saints, and besieging of the beloved Little, declareth vnto vs a certain note of a false Church to be persecution, for they come to seeke the faithfull: the faithfull are those that are sought. The wicked are the besiegers: the faithfull the besieged.

7 Seauenthly, in the forme of language, and phrase or manner of speaking, of fire comming Downe from Heauen heere vsed, and taken out of the Booke of the Kings, where, at Elias his prayers, with fire from heauen were destroyed Achazias his Souldiors: as the greatest part of all the words, verses, and sentences of this booke are taken and borrowed of other parts of the Scripture: we are taught to vse onely scripture for interpretation of scripture, if we would be sure, and neuer swarne from the analogie of faith in expounding: seeing it repeateth so of the owne Phrases, and there-
by

the false
Church
persecu-
eth.

Scripture
descrip-
tion
could be
founded

King. I.
II.

by expoundeth them.

8 Eightly, of the last part of the confusion of the wicked, even at the toppe of their height and wheele, we haue twoo thinges to note. One that God although he suffereth the wicked to runne on while their cup be full: yet in the end hee striketh them, first in this world, and next in the world to come, to the decline-
rance of his Church in this world, and the perpetuall glozy of the same in the world to come. The other note is, that after the great persecucion & the destruction of the pursuers, shall the Day of iudgement followe. For so declareth the 11. verse of this same Chapter. But in how short space in shall followe, that is only known vnto God: On-
ly this farre are we certaine, that in the last estate, without any moe generall mutations, the world shall remaine till the consummation and end of the same.

The wic-
ked shall
preuaile
for euer,
but perish
in the top
of their
course.

A Meditation vpon certaine verses

To conclude then with exhortation: It is all our duties in this Isle at this time to do two things. One, to consider our estate: Another to conforme our actions according thereunto, Our estate is, wee are three fold besieged. First, spiritually by the heresies of the Antichrist. Secondly, corporally and generally, as members of that Church, the which in the whole they persecute. Thirdly, corporally and particularly by this present armie. Our actions then conformed to our estate are these. First to call for help at God his hands. Next to assure vs of the same, seeing we haue a sufficient warrant, his constant promise expressed in his word. Thirdly, since with good conscience we may be being in the Tents of the Saints and beloued Littie, stand in our defence: encourage one another to vniuersall lawfull resistance and concurre or ioyne one with another as warriors

All men
should be
lawfully
armed spi-
ritually
and bodily
to fight a-
gainst the
Antichrist,
and his vp-
holders.

of the 20. Chap, of the *Reuelation*.

in one Campe, and citizeng of one
beloued Littie, for maintenaunce
of the good cause God hath clad vs
with, and in defence of our liberties,
natiue country, and liues. For since
we see God hath promised not onely
in the world to come, but also in this
world, to giue vs victoꝝy ouer them,
let vs in assurance heereof strongly
trust in our God, cease to mistrust
his promise, and fall through incre-
dulitie or vnbeleefe. For then are
we woꝝthy of double punishment.
For the stronger they wax, and the
neerer they come to their light, the
faster appꝛocheth their woꝝack, and
the day of our deliuerie. For kind,
and louing, true, and constant, care-
full, and watchfull, mightie. and
reuenging is he that promi-
seth it. To whome be
praise and gloꝝie
for euer.

Amen.

